

2003 The Flowering Human Consciousness Eckhart Tolle 02.mp4

[Speaker 1] (1:44 - 1:08:54)

In the ancient scriptures of India called the Upanishads, there are some beautiful lines that illustrate what we've been talking about. And it goes something like this. Not that which the eye sees, but that whereby the eye can see.

Know that alone to be Brahman, the Eternal, and not what people here adore. Not that which the ear hears, but that whereby the ear can hear. Know that alone to be Brahman, the Eternal, and not what people here adore.

Not that which the mind thinks, but that whereby the mind can think. Know that alone to be Brahman, the Eternal, and not what people here adore. It goes on a bit, I've forgotten the rest.

And that's a beautiful illustration. Not what people here adore. Not God or your essential nature is not something.

Not content. Not form. The best description through words is to say not what it is not.

And then you're left with what it is which cannot be named, but can be known. But cannot be known conceptually, because every concept is again a name and a form. It can be known simply, easily, in the silent space of stillness.

Which is in everyone. Underneath the mental noise, no matter how heavy and turbulent the mental emotional noise may be. No matter how heavy the egoic sense of self is.

In everyone, as their essential nature, is the stillness of pure consciousness. Your essential nature. The essence.

Your essence. Not separate from the essence of the universe. Are these just words?

Yes, the words point to that. They cannot encapsulate that. They cannot explain, don't even attempt to explain.

If a question arises in you that says, please explain a bit more, I don't quite get it yet. It is not possible to, these are pointers. The analysis of pointers is pointless.

But the mind wants to have content, so it will ask questions about the pointers, instead of allowing the pointers to point. It wants to analyze the pointer, the signpost. Let's look at this signpost.

Let's examine it. Let's get out the microscope. So, what I'm saying, the mind cannot get, allow the statement to work in you as a pointer.

Not as an explanation of the universe, because there can be none. But it can work. Like those beautiful words of the Upanishads, or whatever words arise here, pointing to the dimension of the formless one life.

That is you. So, what really it is pointing to, all these words point to, is that dimension of stillness within. That is vibrant with life, but still.

Extremely awake, but still. Underneath thoughts, in between thoughts, in between words, is the canvas on which the whole phenomenal existence is painted. If you try to understand it, you won't get it.

You have to relinquish, even that, the desire to understand it. Because that is an obstacle. That is still the mind.

You're getting deeper. Where you give up trying to understand. You give up even the pursuit of knowledge.

The desire to analyze. To possess another piece of knowledge. And then, as Gangaji said yesterday, and then put it away somewhere in a drawer.

Okay, now I've got the mystery of the universe. What's the next thing? And that stillness is not ignorance.

It only looks like that from the point of view of the mind. It looks as if you were moving into a realm of ignorance and not knowing anything anymore. And that's why the mind doesn't want to go there.

The egoic sense of self doesn't want to go there. And yet, this is the new state of consciousness that's emerging. And it's not ignorance, it's intelligence.

Silent intelligence. And our whole civilization, one could say, is trying to run away from that. From the stillness.

Because it's threatening. Threatening to the mentally created sense of self, the image of me. It is noise.

It's noisy. It's telling stories. It's identification with form.

There's a question here. I have more than 50 questions. It says, if space is the body of God, as I use that pointer in the book somewhere.

No more than a pointer. If space is the body of God, what's the devil? Is there such a thing?

Or another question there is a question about the nature of evil. Is there such a thing? There's identification with form.

It's that. If evil is anything, it's simply the ignorance of not knowing who you are. And identifying with a temporary form.

And therefore, fighting other forms that you think are also separate forms around you and threaten your form. Or you want to dominate other forms or get something from other forms. Identification with form, the psychological form of me.

The story in my head, the image, self. And identification with me as this physical form. That is not knowing who you are.

And that creates whatever then action arises out of that state of illusion. Creates suffering for yourself and others. And we could call that evil.

It's also ignorance. Jesus on the cross didn't say, you evil ones, what did you do to me? He said, they know not what they do, forgive them, they know not what they do.

Whether you see it as factual or symbolic, it doesn't matter. The truth of crucifixion would be, the essence of evil is there, it seems. And yet, Jesus doesn't call it evil.

He says, they know not what they do. So ultimately, what we perceive as evil arises out of the ignorance of who you are. Which is ultimately the ignorance of not knowing God.

And that's one and the same. I'll start with one or two questions that can be answered quickly. They're not really in order.

I may not be able to answer 50 questions. There's enough here for another book or two. If your questions are not answered, then buy the next book.

It may be that. And if you derive some sense of self from whether your question is answered or not, you can watch that. Buddhists talk about true realization as emptiness, while you use the term being.

Are you not speaking of the same realization? Yes. That was an easy one.

I sometimes, more recently, have been using also, as you know, the word spaciousness. Which gets close to emptiness. Emptiness.

Ultimately, emptiness is consciousness without thought. Beautiful. This really is what stillness is.

The most beautiful state of being, which I call sometimes presence, simply being present. And we talked earlier about watching a flower in that state of simple presence. And then stillness arises.

You realize that flower is so still and very alive. And the whole beauty of it has come into being through the stillness. It's even surrounded by stillness.

If you approach it with your mind, you can't know that. So you bring a stillness into your perceptions. You perceive through stillness, especially nature.

You miss the sacredness when you do not perceive nature through stillness. You miss both the sacredness that is in nature and your own sacredness when you bring the noisy mind into nature. And when you bring all your knowledge into nature.

That has its place. For certain things, your knowledge is necessary. But not for what really matters.

To be able to put aside the accumulated knowledge. And simply enter that state of alert presence that is still and yet awake and alert. And so you bring, you perceive the world through stillness.

Not all the time perhaps. But often the stillness will be there. And there's a depth now to everything.

Even to what you perceive. Because you perceive a deeper essence in every form. Because the stillness is what the Buddhists call the emptiness.

What I sometimes call the spaciousness. It is being before it becomes beings. And a blessing comes with whatever is perceived.

A blessing falls on everything that you perceive through stillness. And we can do that right here. To be here in a state of such simplicity that even the desire to understand is put aside.

The mystery cannot be understood. It can be known beyond concepts as yourself. But it cannot be understood or become an object of knowledge.

There's only one thing here to learn. Not even to learn because learn would mean as if you had to acquire something. The state of presence.

The state of thoughtless awareness. The state of stillness. In which you are connected with intelligence itself.

But you no longer need to rely on accumulated knowledge. It can be used still of course. But you are connected with something much deeper and more vibrant.

With yourself ultimately. You are yourself. Instead of running to the future to find yourself, you continuously dwell in that sense of being.

It is fulfilled and fulfilling every moment. I'm giving you now a positive teaching as opposed to the negative. What you are not.

It is fulfilled and fulfilling every moment. The aliveness even goes into the body. You feel

the aliveness in every cell of the body.

The joy of aliveness and of being. And often times there will be no need to think. What is there to think about?

There's so much aliveness and beauty. Be connected with that stillness. And look at the beauty around you.

Or simply all the beauty that's within you. The essence of beauty that is an external form is in you as being. As the essence of being.

So even if you were in a prison cell and you can't find any beauty. Or you would probably see beauty even in the wall. But essentially you would find the essence of all beauty within yourself.

In your very being. It's the joy of simply being. Stillness.

Alert. Presence. What kind of civilization would humans create if the majority of human beings lived in that state?

It would be a kind of heavenly realm. The same planet which potentially is heaven. It's only with the humans that have put so much concrete and poison on it.

That it's almost becoming hell. But it still is potentially heaven. So all you learn here is either to get a glimpse of that state.

Or to go deeper if in many of you it has already emerged. And it's simply a question of a deepening that happens. To dwell there more fully, more deeply.

Or to allow it to emerge more fully. Whatever perspective you choose on it. What did Jesus say?

Take no thought for the moral, for the moral shall take thought for the things of itself. Take no thought. That's the old translation.

In the new translation it says don't be anxious about tomorrow. In the old translation it says take no thought. And I'm told that in old English to take thought meant to be anxious.

It's very wise. Because the majority of thought is problem making, worry. What's the next?

To be free of thought. The compulsion to think. Not the ability to think.

You can think beautifully and clearly when you're free of thought. When you're free of thought that means you're no longer run by thought, by the mind. You're no longer dominated.

Your sense of self is no longer in thought. And then thought can operate beautifully when it's needed. But only when it's needed.

The rest of the time there's that simplicity of stillness and occasionally fragments of thought come in, never problematic. Like clouds passing by. Just a little bit of noise.

Passing through. A little bit more. And yet there's always the stillness.

We are here simply not to learn anything new. To encounter that dimension in ourselves. And many of you are encountering it now.

And some of you not yet. And to those of you who are saying well it all sounds very nice. But how do I get there?

Use a portal which could be the feeling of your inner body. Which takes your attention away from thought. Remember when you're not thinking you are more intelligent, more awake, more alive than when you're thinking.

The difference is such that the thought state, the state of thought identification is like sleep or dreamland. And then you awaken out of thought. This is why traditionally in many spiritual traditions the term awakening is the key word.

In Buddhism the very root of Buddha means the one who is awake. In Christ's, Jesus' teaching many parables are about being awake. To be free of, more recently there are spiritual teachings, Krishnamurti's teaching.

I can be summarized in two words, which he never did. He must have had his reasons. I love Krishnamurti, a great love for the teaching and the power of the teaching.

It was extremely important in the evolution of consciousness. And really what's happening here is the same continuation, no more, no less. Oh yes, summarizing, he never said it, but really, don't think.

All he said was let's investigate the nature of thought, can thought take us there, let's look into it. Because he taught in the negative tradition like Buddhism, for those of you who know. Many of the teachings take you, even the Course in Miracles, which some of you know, which is the one channeled work that I love, maybe one or two others.

It consists of words, words, words, pages and pages of script. And yet all designed, when you get towards the end, to take you into the region of stillness, when words are no longer needed. So it meets you where you are in the noise and then takes you by the hand out of the noise.

And for some people it works. But here there's not even a method, there's no practice, there's no exercises here. There's simply the power of presence teaching directly, presence emanating.

And that works for those who are ready for it. And then you don't need the intermediary step of a practice or a teaching. If you have one, it's fine.

But presence is emerging directly now. Thoughtless awareness. Ramana Maharshi, who many of you know, who lived in the first half of the 20th century, highly respected great Indian teacher, when asked by someone, how can we judge whether we are making any progress on the spiritual path?

How can we know it? He said, the degree of absence of thoughts is your measure of progress on the spiritual path. And this is an insult to the mind.

Sitting here is an insult. The mind says, how dare you? I've been cultivating thought all my life.

I have two degrees. My whole identity is lodged in thought. I'm so much more clever than most people.

And you're telling me to stop thinking? You're telling me to be stupid? Now, you cannot make yourself stop thinking, unfortunately or fortunately.

It doesn't work. You can't make yourself stop thinking, unless presence that arises in you is already of such power that thought simply stops. And then it looks as if you were making yourself stop thinking.

This presence, the mind stops. But the quickest way to thoughtless awareness is, and it always comes back to that, to surrender to the now. Because the whole compulsion to think is to do with not surrendering to now, to life.

That's why the mental noise, the mind is so active. It really is always trying to get away from the now. Why?

To uphold the mind-based sense of self. Accept this moment completely. Very quickly, a stillness and a peace emerge, no matter what this moment contains.

Whether you live in a palace, or in a prison, or in a mansion, or in a little hut, makes no difference. Or whether your life situation, as I call it, the external circumstances of your life, whether everything is just crumbled around you, or whether you've just won the lottery, makes no difference. Although it's more likely that you will get it when everything is just collapsed around you than when you've just won a million dollars.

Because that can prolong the illusion a little bit more. Not a lot more. I avoid the now by sleeping.

I'm the one that snoozes, snores, in the room right now. Can you help? Please speak loudly.

Well, I don't know if you're awake at this moment, but you could give the person sitting behind you your permission to be a Zen master and hit you when you drop off. That's what they do sometimes. The Zen master walks around with a stick.

And after you've been hit, you go, Thank you. Whatever works. Yes.

Staying awake. Many times this question has been asked in some one form or another. If we just allow, how will anything get done?

Is that... What about initiate? Thank you.

Now, this is a frequent misunderstanding of the state of allowing what is to be. Allowing the now to be, instead of complaining about what is, having an inner resistance to what is, trying to deny or get away from it, not facing what is fully. And it is true that most action that takes place is because people need to get to some future point where they hope to find salvation by being fully themselves when they reach that point in the future.

So they're trying to get away from now. That's the motivating force behind most activities in our civilization is to try and get to the future, to some other point where it's going to be better, I will be more fully alive, myself will have found myself. Ultimately really it's finding God or myself and yet they are missing the now.

So out of dissatisfaction and discontent and denial of what is, which is life itself, inseparable from now, they run towards the future, to an imagined or projected now that is going to be fulfilled and better. And that provides the action for building up a whole civilization. And then that is karmic action because every action that arises out of that state of dissatisfaction and denial of life is, one could say, almost poisoned.

And that's why in our activities, in creating all that wealth on the material realm, we have also created an enormous amount of poison. It's strange, isn't it? If you look at it in a fresh way, there are humans and they are continuously producing so much poison, poisonous substances.

Everywhere on the planet these poisonous substances that's because every action they take is tainted with the dissatisfaction and the denial of life now. So, and then it looks as if when I accept fully the now, am I able to take any action? Or am I going to be completely stuck in this moment the way it is if I don't resist it in some way or another?

And I give the example in the book of somebody who is stuck in the mud. Can't get out of this mud. Now you could be in a state of great unhappiness and then you would be struggling and getting angry about being stuck in the mud and it becomes part of your story in the head.

It's just the last straw. This is what I needed. Getting stuck after all this.

It's typical, isn't it? It always happens to me. I'm repeating what my mind used to do, by the way.

It just always happens. These things always, all the bad things happen to me. And so there's anger and in your anger you're struggling and you're getting even more deeply into the mud.

And then there's the state of, okay, this is what is. I'm here, stuck in the mud. No denying that.

It's the simplicity of this moment is here I am, stuck in the mud. All right, that's how it is. Now I don't want to be stuck in the mud for the rest of my life so now I start moving.

Oh, yes. Completely different energy comes because you've said, yes, the power comes in and perhaps you will see a way out. There's a branch hanging there and you pull yourself out of the mud which you hadn't seen before.

Just a small example. Suddenly life will become supportive and cooperative because you haven't denied the now. You will get out more easily, more quickly without it becoming incorporated into an unhappy me story.

So the action you take on the basis of acceptance of now is far more powerful than action that arises out of denial of now. Action that arises out of denial of now is poisoned and will have many karmic effects. Action that arises out of the state of acceptance has no poison to it, no side effects and it's far more powerful.

So this operates on all levels and you always look, what is it that is required? What does this moment require? Okay, I'll initiate that.

I'll apply for a job. I'm sitting here. I'm running out of money.

\$10 left in my pocket. Okay. And you go into stillness.

That's how it is. There's \$10 and here I am breathing, feeling my inner body. Okay.

What action can I take? And then action comes. Let's look.

Let's look at the paper. Let's do this. Pick up the phone.

Make a call. It comes not out of fear or a need to... Simply, it arises out of a peaceful state.

Peaceful action is much more powerful than angry action or self-seeking action. So you will not become a passive vegetable by accepting the now. Vegetables are beautiful but it's not for humans to revert back to the vegetable realm, of course.

Vegetables exist in no thought. The whole vegetative realm as well as animal realm are

all beautiful expressions of consciousness but without thought, without the mental noise that humans are trapped in. So it's beautiful for them.

They exist prior to thought, one could say. We cannot return to that. We cannot revert back to pre-thought.

We sometimes try to. If we can't stand the torture of our minds anymore, we try to go back to pre-thought by having five whiskeys. And that often works.

It takes you gradually below thought. So there is a kind of liberation there too but it's not where humans are moving to. I'm sorry.

The state of presence is you rise above thought in which thought can still operate beautifully when it's needed but you no longer have your home in thought. This is an important question here. Many of you may have that or similar question.

What suggestions, if any, do you have for individuals who are working in a profession or occupation where left brain, rational thinking is constantly required? Well, I was in such a profession and I must admit that I left. Perhaps it wasn't absolutely necessary.

I didn't have a teacher so I just thought I was working on a PhD as heavy mind stuff and it became completely pointless. So it abandoned me or I abandoned it and then I went to I spent two years on a park bench. Now, this is not the way you need to go.

Don't be frightened. I've heard of several people who have read the introduction to my book where I mentioned the park bench but I don't want to read anymore. Many people have to work with computers these days which also stimulates thought and left brain activity and it pulls your attention out of the body onto the screen.

A lot of energy goes out of your eyes. Energy loss. If you stare at the screen for several hours a day the question is whether your present occupation, profession, activity is compatible with the state of presence that arises.

And many activities are compatible still with the state of presence. Even the use of computers is compatible with the state of presence if you simply remember to take enough space or spaciousness during the day. You have moments when you withdraw attention from the screen or from whatever activity or you might be on the telephone a lot talking about the stock market or whatever is it going up or down and points and so on.

And the energy field that surrounds you may be agitated which is very normal these days. There's the nervous energy field in which you may have to live every day. Let's get to the next thing.

Where's the next thing? It's whole and even in places there should be places of healing

they are dominated by this mad nervous energy like hospitals and schools hospitals everybody running around and there's the tension the anxiety even in jobs that used to be the most comfortable jobs you could get like school teacher nowadays the most stressful jobs you can find. So there's the level of agitation nervous tension and stress has been increasing.

The question is can I bring presence into that? Can presence emerge even here? In many cases it can especially and this is why and I will be going into it there are several questions about being in the body use that during the day this means attention is taken away from thought and when you feel the inner body you feel that there is a spaciousness in the body and for a moment mind activity subsides you connect with the inner spaciousness and aliveness that's in every cell of the body and you do that for a minute or two and then you go back to your normal activity and then you withdraw again after a little while maybe once an hour it doesn't matter whatever possible when you're going up and down the elevator bring in gaps so that you're not dragged along by a mind stream an agitated mind stream whole day long dragged from one thing to the next one thing this needs doing and now this and now that and you're always catching up and never quite managing to catch up this is how most people's working life is so you don't get dragged along by a mind stream which is externalized the collective mind stream of your company or your institution your workplace so if you can bring presence into that by periodically withdrawing for brief moments into the body and then gradually learning that you can be engaged in certain even left brain activities and still have some attention in the body for example when you listen to someone on the telephone attention in the body could be you may not be able to feel the entire energy field of the body in an agitated work environment just it sounds too simple to be true but just take your attention into one part of the body and hold some attention in there while you listen on the phone for example and the hand is for many people the quickest access point to the body there are two good access points that operate for most people one is entering with your attention enter the hand left or right and for those of you who don't even know what I'm talking about because your attention has been in the head for so many years if you hold your hand and you can tell this to anybody who is asking you and even people who have no interest in any spiritual book many people will be ready to listen when you talk to them about connecting with the inner energy field of the body you don't even have to tell them that it takes your attention away from thinking they might become frightened just say it's good for you it's good for the body it feels good which is all true it's very healing which is all true to inhabit the body you begin to inhabit the body by simply feeling the energy field in one of your hands and you can hold it up if you can't feel anything yet the quickest way to feeling the inner body is holding up either your left or right hand not moving it closing your eyes and then asking yourself a question and the question is without opening my eyes without moving my hand how can I know whether my right hand is still there now the mind may try to find it may say come up with some conceptual answer and say well I don't know but you have to go more deeply

how can I know that question draws your attention into the right hand because to find out how you can know your attention will go from thought thinking about your right hand to sensing your right hand from within and after a while with your eyes closed you say oh yes I can feel something there is a certain aliveness there that must be my right hand it feels quite good it's actually alive and you can then learn to hold your attention there for a while hold it in your right hand that means you've entered the body and then say ok let's see the left hand I can also feel that yes left hand is there no doubt I can feel that also and then you bring together the feeling of left and right hand into a single feeling of hand you no longer have an image in your mind of left and right because your attention is completely on that feeling of aliveness and you bring together left and right into a single feeling of hand first you feel them simultaneously eyes open or closed doesn't matter and then you bring it together to bring it together it's easier with your eyes open simply there's a sense of hand and then even that label drops and there's simply an aliveness there and so if you can be in your hands you can be in other parts gradually from there put your attention into arms not quite as strong the feeling but it's there and your feet aliveness there your legs there's an aliveness there so gradually you bring together different parts into a single sense of aliveness you inhabit the body that means your mind is slowing down considerably because attention is being taken away from thought and there's a spaciousness in the body and that simple thing can be your anchor for presence when you are in an environment that is nervous and agitated and mind dominated as much as possible go into the body you might be walking into a committee meeting with lots of egos around and whatever people demanding this or that and you sit there you listen to their demands and you are you feel an aliveness either in the entire energy field of the body that comes after a while or just one part is enough feel your right that can that can keep you sane simply feeling your right hand can keep you sane in a mad environment you're bringing in presence and so instead of leaving let this world be transformed by people as if possible bring presence into where you are and so the world instead of people leaving although if you have to leave you will leave if you find it impossible to bring presence into that environment you will have to leave there is in most places now I would be able to just be present no matter what but there are few places I know I wouldn't stay I don't want to give any examples if I worked in a I'll give one if I worked in a in a discotheque for six hours every night being bombarded by heavy noise I would leave that wouldn't be the job if I if somebody chained me there to that place I would surrender and there would be deep peace but if I'm not chained to that place I would leave so if as presence arises it's not so much anymore of trying to figure out what you need to do as presence arises what you need to do will become obvious as a sudden insight with which you may wake up one morning and you know what it is that you need to do and you do it there is no longer any doubt it is so clear those insights arise out of presence so whether you have to leave or change whatever it may be you will know what you have to do beyond mental agonizing mental decision making and doubt should I shouldn't I on the other hand if I but what if then how am I going to make a living many of you will be taken out of your habitual surroundings presence will take

you out and others will stay where you are and transform your environment because you are then there as a field of presence in your family or in your relationship some of you will you will walk out of the relationship if the partner is not ready for presence you will walk out or he or she will leave you but you cannot predict whether or not your partner is ready for presence the most unlikely people seemingly unlikely are ready for presence so who knows the beautiful thing is that presence will begin to operate in your life and it will transform what is around you either take you away or transform where you are you are transformed and this could be your family environment too because just as many workplaces are agitated and nervous energy fields many family many homes are equally agitated and nervous energy fields if you walk into some homes they are like mad houses with screaming and shouting and never a sense of allowing this moment to be every member of the family is out of their bodies completely trapped in thought and trying to get away from the now imagine a family living in that way and you still teach children what presence is not by words by being present by giving them space by surrounding them with space when they come in shouting this and that you know what happened in school you welcome that moment in which this child appears and you embrace this moment and the child appears in this now and this as I call it sometimes you give him or her space to be you allow this person to be and you listen in that sense of spaciousness just listening oh ok alright not wanting to change anybody and here pain bodies are important as several questions here about the pain body pain body as you know is accumulated emotional pain from the past it is an aspect of the self pain body is an aspect an important aspect of the egoic sense of self pain body is not always active pain body has dormant periods and active periods when it is dormant the sense of self you can live with it's still it's still a troublemaker yes it's still problematic yes you are still a nuisance to yourself and others yes but you can live with it but then periodically that sense of self becomes energised by the accumulated pain from the past that every human comes into this world with that is inherited genetically passed on because of human madness there is a vast amount of human pain in the collective energy field and this accumulation of pain part of which is collective part of which is personal through your present incarnation accumulated in childhood through parents and emotional pain and the pain body is a field of contraction aliveness energy contracted trapped tight and it has a life of its own almost although it depends for its existence on you it is a temporary life form that lives in you and like all most life forms sometimes it's asleep and sometimes it's awake so when it's asleep okay you have a self still have problems but it's okay you can deal with things then periodically the pain body becomes active it moves into the mind structure that we call the self and it energises all those mind structures of the ego the egoic self and then you become a deeply unhappy self and you are trying to make others unhappy a deeply unhappy self will try to make others unhappy because it will also feed on others unhappiness and emotional reactions so that its job is when it flows into the egoic self the pain body moves in it is looking for food and it will get food through your mind by feeding on your negative thinking about me and my life my dreadful life or all the dreadful people around me that shouldn't be here what am

I doing here my dreadful life situation and my dreadful story and it's awful the pain body may either be anger predominantly or it may be deep sadness or it may be a great sense of heaviness or it may be an agitation of fear and then the fear moves into the mind oh what's going to happen to me what's he going to do if he leaves me or that happens I lose my job or that all night you worry energised mind structures mad mind structures made even more mad being energised by the pain body and the pain body loves it it gobbles up every negative thought and it can go on for hours it's feeding on the energy of your mind until it's had enough and then so that that means you've gone through the pain body attack or feeding time whatever you want to call it is over and you feel relatively ok again in the meantime you've made many people unhappy around you because the pain body is not just feeding on your thoughts it's feeding on other people's reactions if anybody is around you it will try to get something from them a painful something to give me more pain please so it's I want you to be unhappy because when you're unhappy you will feed me your emotion emotional reaction I will absorb that and it will feed me so I will push your buttons that is part of the madness of the self the artificial mind created sense of self because it periodically becomes energized by collective human pain and you think you're having a personal problem there's nothing personal about it it is human pain not and it wants to be there the pain body is having a great time it's become you it has taken possession temporarily you're acting it out and children have it because humans are born with a pain body some heavier than others so children you can see the transformation in a child very quick from angelic to monster but it doesn't last as long as with most adults usually children's pain body attacks are much over much more quickly and it's gone again and it's amazing when you watch the transformation from a human being into a pain body and back to a human being so when you have children family tell them about the pain body use a different word but so that a witnessing presence grows in them from where they can watch what's happening to them make it into a game begin by explaining it after the pain body attack not in the middle don't say this is your pain body you must watch or get rid of it you shouldn't have a pain body no you allow and then when the child has come back to full consciousness say what was that what was it that came over you what did it feel like and did you remember yesterday it also came in the morning didn't it

[Speaker 2] (1:08:54 - 1:08:55)

yeah

[Speaker 1] (1:08:55 - 1:45:10)

isn't that funny what does it feel like maybe even temporarily giving it a name so that it helps a little bit in witnessing it and next time it happens in the middle of it you call out there it is again the child won't want to listen because the pain body is in charge but something will be there a little bit of witnessing will be there and then the child will quickly discover that you also have a pain body and so you work together and I know of

families they've told me that often their children tell them oh what's that it's your pain body mum or whatever you want to call it and that's wonderful witnessing comes in so the pain body cannot use you anymore it cannot continue to feed on the cycle of unconsciousness of becoming you and then feeding on your mind and on other people's emotions and reactions so simply making it conscious is part of making the structure of the self the false self conscious so that when you make it conscious it no longer dominates you you watch it for a little while you watch it in action it's still there but there's a witnessing presence and that is the presence that grows and it grows even as you sit here from now on not a single person in this room will not have grown in presence through being here and the ability to witness what otherwise is the most difficult thing to witness in yourself which is that enormous amount of human pain your ability to witness it will have grown even that applies even to those of you who have very heavy pain bodies you are the most promising candidates for liberation those who have heavy pain bodies because their longing to be free is greater can't stand this anymore I had a dreadful pain body and so I couldn't stand it anymore gone evaporated all at once which is relatively rare so it's a gradual gradually it loses energy its energy charge it's fine it doesn't turn into suffering anymore it's simply emotional pain suffering requires a self a mind made self suffering requires a me and a storyline without a me and a storyline you no longer suffer because there's nobody there to suffer because only if you have a story in your head of who you are and what your life is that is suffering what is left is simply pain and even that is a word that we might not even need anymore there's simply a certain energy field there that is feels a bit agitated or tight or heavy or and you allow it to be just as you allow whatever arises in this moment to be allowing to be implies of course you're there as the witness you watch it you allow it yes there's there's the anger there's the fear fear is a very common thing in most every pain body has even if it's not predominantly fear an essential ingredient of every pain body is fear there's fear somewhere even if it seems to be anger mostly underneath it you will find fear and of course there's the desire not to want to feel it it's the most normal thing in the world is not to want to feel fear the most normal thing in the world is not to want to face it let's think about something else so that I just don't want to feel what I feel but you can't because the feeling will catch up with your mind and then it will go into your thoughts and you will think fearful thoughts and by thinking fearful thoughts about what's going to happen to you you're feeding the pain body so you can see that how you can allow the pain body to be there and face it not harshly but allowing is a gentle thing not face it by opposing it or say okay let's see who is stronger you or me no you simply just as you would allow an event that takes place externally to be you allow the pain body to be it is it is there's the fear and then you don't even need to call it fear anymore there's simply that movement and you lie there it's four o'clock in the morning you've been it's used your mind for a while and then you woke up out of identification with it and all that's left now is that vibration that before you called fear but now is simply a vibration it's not that bad when it's no longer an unhappy me it's only a vibration now and you allow you can certain words may be helpful in your mind just as little pointers and the words that may

be helpful may simply be it is or I allow it to be it's what is in the field of now let it be there it's there so let it be there and that what then develops is even around the pain a spaciousness through the allowing and that at first it's only a hint of spaciousness around the pain and then it grows you allow more you continue to allow and there's still the vibration but the sense of spaciousness around it gets larger and that may begin with simply being able to feel the space in your body where there is no pain body the pain body may be the vibration of it may be here but in your arms or legs there's simply there's still a spaciousness an aliveness and you feel that that becomes part of the space around the pain body and so you sense the field of spaciousness in which the vibration happens and gradually the shift happens from you realize the spaciousness is so much vaster than the pain that's happening in it before there was only the pain and I was the pain it was dreadful dreadful and now the pain is no longer I it's no longer a self it's no longer an unhappy little entity it's simply a vibration and around the vibration because you allowed it to be there is a space and then the space the sense of space grows the allowing becomes deeper and then the little smile comes it's only a vibration it's not that bad at all it's okay it's just life vibrating something was trapped in here and through accepting and realizing the space that is around it that energy then becomes freed that was trapped in the pain body and becomes aliveness ultimately consciousness it contributes to your sense of presence like putting something into a fire and then the fire consumes it it grows stronger so the pain body becomes fuel for your presence and then there's a vast sense of spaciousness and remnants perhaps little remnants of pain still appearing here and there that's called freedom that's called liberation it's a simple process so it is it is a process of depersonalizing pain of realizing that there is not a person in it it is a fiction to believe that my identity is that suffering me it's human pain the whole transformation of consciousness that we are involved in is a sense of depersonalizing your sense of identity so that your sense of identity is not trapped in an image of me the little person the personalized sense of self this narrow personalized me with my past and my future both of them very problematic and when that goes you are no longer a problematic entity and the little self says who would I be without my problems oh I don't know if I want to let go of all of that so many years invested step out into the unknown so familiar with the miserable little me but you are stepping out and it is dissolving that's the beauty of transformation and the simplicity of it and the pain body is your greatest asset in your in the arising of presence because it is the pain the energy that is trapped in the pain body will fuel presence presence will transform it into itself so if you have a heavy pain body you are lucky if you have a light pain body there is still hope for you too humanity has come to the end of suffering that is with the end of the old consciousness humanity has come to the end of suffering and you see the suffering has been unbelievable the madness of it self-inflicted most of it self-inflicted suffering we are coming to the end of suffering we have suffered enough as a species you have suffered enough no further suffering is needed to become free you've had enough enough to be here are we feeding the insanity of mind and the planet by watching violence on the news TV or movies yes and who is watching the violence the

pain body who is financing all these violent films pain bodies who makes these violent films pain bodies make them pain bodies watch them pain bodies love them pain bodies pay to watch them so I forgot to mention that another way in this culture in this civilization in in ancient times we didn't have the TV and movies so all the pain body had to feed on was your mind and other people's emotional reactions but now we have a whole industry designed to feed pain bodies why else would anybody watch violence on a screen and pay for it and sit there and love feeling bad oh dreadful dreadful but they pay to get in because it feeds the pain body there is a whole industry designed to feed the human pain body amazing and no talk about let's abolish violence politicians say let's abolish the violence on TV they won't because there is a great demand for it who is demanding pain bodies they love it and as long as they are there they'll produce those things it's amazing it's one doesn't see the madness of our civilization because we are so used to it but when you see it it's actually it's almost funny when you see it's a tragic comedy but it turns into a comedy begins when you watch it when you watch your own tragedy and realize it as a story when you watch your own drama and realizing as a mind created fiction designed to give you a sense of identity in the absence of any true sense of identity ok I'll hang on to the miserable one it's when you see it the drama your own drama as illusion then you either laugh or smile and then you begin to laugh and smile a lot more when you see it around you there was a time when I would see people privately a lot and people would come in and many people then I don't see people rarely see people privately when I do not many people tell me their stories anymore but there was a time when they did and often as I sat there simply in a sense of allowing this unhappy me to be there and a great sense of presence and peace and aliveness and while they told me their drama I couldn't help but I had there was always a smile on my face no thought just a smile and then sometimes they got angry and said you're laughing at me I'm telling you all this it's serious stuff and you're laughing at me and then I had to explain no no I can see that this is an illusion what do you mean it's an illusion yes and it feels so good to just be here the presence is so wonderful that's why I smile it's nothing to do with your particular story and some left at that point the teaching hadn't developed quite yet that fully so I wasn't able to explain as well as I explain now and some just left another interesting event is sometimes when pain bodies arise while people sit in a group situation and the pain body is being addressed and something inside quivers let's get out of here somebody's looking at me pain bodies don't like to be looked at I'm using looked at as almost a metaphor which means to put the light of attention on it they because they thrive in in non-attention in-attention if that's a word they thrive in in and through unconsciousness when you become conscious and look at the pain body directly it shrinks it withdraws it tries to get away it might become extremely dormant pretend that I'm not here anymore but it's waiting just like a fox would be very clever with waiting for better moment and so sometimes sitting here is not the best moment but some heavy pain bodies have reacted in a group because they couldn't stand it anymore they were being addressed directly and suddenly they became agitated and one person gets up and stomps out of the room or even shouts happened once shouts something

this is all a load of rubbish somebody in England once shouted it's all a load of rubbish and there was a there was a pain body speaking it was such a perfect illustration it was just such a just a small group I had then 15 people or so but it was such a perfect illustration of what I had just been speaking about that other people thought I had engaged an actor to illustrate so the question to yes you are feeding the pain body when you watch violence but I probably your desire to watch violence will be greatly diminished if it's still there simply by being conscious of that process you may still occasionally feel that in you which wants to watch it maybe still but then you can oh there it is and news of course news is also mentioned in the question there are few people in few offices around big cities and they choose what they give you feed you as news they choose this matters this is important we are going to feed them this and that and that and they what they choose is an expression of their state of consciousness and often the pain body is an important part of their state of consciousness so what you watch is not actually the wild news is what a few people who embody a particular state of consciousness and usually it's not the new one choose as significant and you can imagine what they choose and you know what they choose there's a lot happening that they wouldn't choose and yet even there occasionally even into television where there's relatively little consciousness which usually pulls you into unconsciousness but even there there are few sometimes consciousness moves into that channel also it happens through a few programs that bring in more awareness even a few films and I got a letter recently written by a TV station and the interviewer the person who interviewed said I would like to ask you if you want to be interviewed for TV Canadian National Television CTV but I very much doubt that you will agree to my request because of what you said and then he quoted something that I had said in the letter which is if you want to find out about the insanity of the human condition I recommend that you read a history book or you watch TV tonight so he said I know it's unlikely that you will give me an interview but I just want to ask anyway I am very happy if consciousness I don't reject TV as a medium if consciousness moves through it it's beautiful and perhaps this will happen increasingly there are some programs that are expressions of Oprah is doing very great work has already transformed many people's lives and a few others so there is something there that is moving towards an awakening so I may say yes to the interview and the amazing thing is they want to put it out as part of their news program this is a miracle I've been saying for years in groups I've been saying for years our meeting here is not going to be on TV tonight because it's not significant enough for the people who choose what is significant in fact it's extremely significant it's one of the most significant events on the planet is this gathering it goes beyond the personal because it's about the transformation of human consciousness and often times I've said in groups like this you see but they're not going to put it on TV tonight and perhaps soon they will that would be another miracle so what is your identity Mr. Tolley are you not a man a spiritual teacher a knowledgeable person a successful author in other words do you not have goals and desires how else would you have achieved your present status quote unquote or position quote unquote as a teacher I'm just looking at the one two three four

definitions yes a man that's part of my form form identity happens to be that it's been like that since birth but a spiritual teacher a knowledgeable person or successful author that's fairly recent I wasn't even a few years ago well at some point somebody called me a spiritual teacher and that was probably the beginning but for many years when I left my normal existence behind I was really nobody I didn't have a job occasionally if somebody people would come to talk to me or ask questions or little groups here and there small groups people would come but I had no identity on an external level not even spiritual teacher certainly not a successful author a knowledgeable person I was at once but most of the knowledge I had acquired at university has disappeared I wouldn't be able to pass a single exam now and even the spiritual books that I've read there's not that much that has been retained a few things not a lot a successful author yes my mother is very happy now because for many years her the what made her existence so hard was to know that her son had failed in the world her son hadn't made it and that's many mothers would have failed it in her position because on a worldly level I hadn't made it nobody really not an important position no position at all so she said what a pity you've had so much intelligence and you've thrown it all away and now it's too late and then suddenly the book came and it became successful and now I am a successful author and my mother is very happy now because the world is telling me and her that I'm somebody there's no difference at all before the world was saying it wasn't even saying I'm nobody it wasn't saying anything that's even worse the whole basis of the teaching is not to be not to be to to honor your form identity yes you're a man or you're a woman and you have a certain job of course you honor your form identity but to realize that who you are is not that your essential nature is not being somebody your essential nature is being nobody or nothing a no thingness your essential nature is not content is not object there is a no thingness to your essential nature that is the whole teaching and to see the beauty and the peace and the aliveness of that no thingness that is the essence of your being that's the teaching I'm not denying that you also exist as a form a temporary form which will go but while it's there you can honor of course also that temporary form and you will but not derive your sense of identity from that you simply know it as the form that you are clocks are strange things it seems to me that no time has passed and yet it's exactly the same now but the hands have moved strange and I have another forty three questions I do keep all the questions and I may use some of them I may also use some of the answers that I gave here but I do value all your questions and I thank you if they were not answered here most of them were not now what I'm saying now don't take it as a personal insult no question is that important no answer is that important it's fine to have these questions but really why we are here is to go beyond the need to figure it all out beyond the need to know and contact that deep sense of knowing that is there when the need to know is no longer there in that presence whatever you truly need to know at this moment you will know essential knowledge vital knowledge not the distance between here and the moon or something like that no vital essential knowledge if there is anything that you truly need to know out of all you need to become still enter that allowed stillness drop the question you've asked the question

then you drop the question enter the allowed stillness if you truly need to know the answer it will come sooner or later you will know not perhaps immediately suddenly it will be there whatever it is you take it into the stillness many things will dissolve in the stillness or many questions dissolve in the stillness but if an answer is needed it will be there but the transformation of consciousness that you are going through that is happening through that form is not based on answers no answer to a question could help you and you don't need that because the transformation of consciousness is happening already you don't need to understand more about it on the mind level than you do now I don't understand more about it than what I have said on the level of concepts there is a deep knowing but there is not mental understanding that is more than what I have said I read something from a physicist recently who described human beings as patches of consciousness floating in space little patches of consciousness that's what you are there is only one consciousness expressing itself as this particular patch of consciousness so you are leaving here very soon no longer with that heavy personalized sense of self but greatly diminished in your sense of self if it worked for you so this has not been a personal growth seminar but a personal diminishment seminar thank you